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Unmesh

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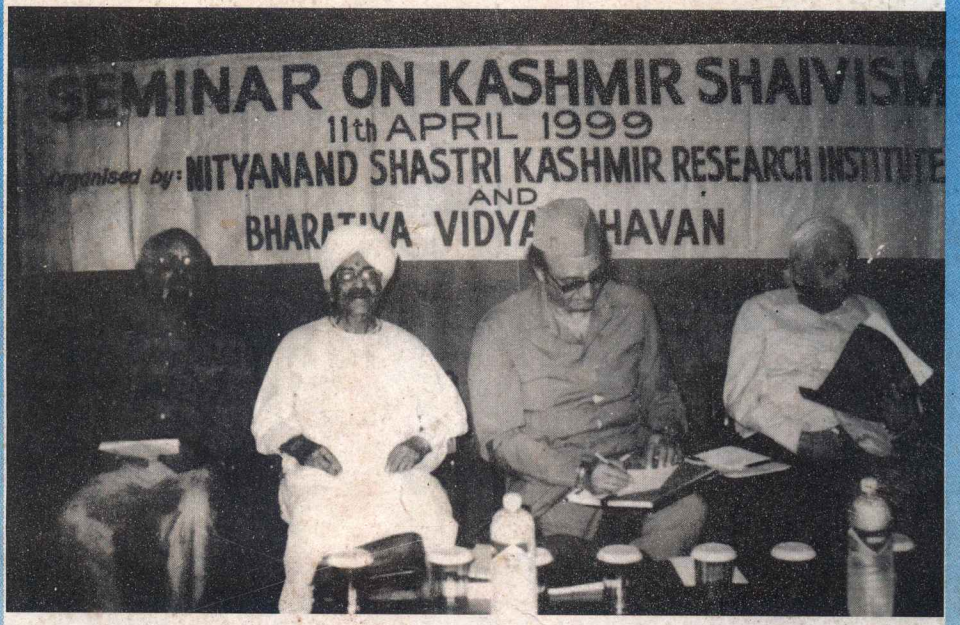
नमस्ते शारदे देवि काश्मीर पुरवासिनि

Seminar on
Kashmir Shaivism



On panel : (From left) Dr. S. S. Toshkhani, Dr. B. N. Pandit, Dr. Karan Singh and Shri J. Veeraraghavan

"Kashmir Shaivism teaches that monistic thought can be practised by anyone, man or woman, without the restriction of caste, creed or colour. Kashmir Shaivism, therefore, is a universal system, pure, real and substantial in every respect".

—Swami Lakshman Joo

Shaivism Seminar

highlights

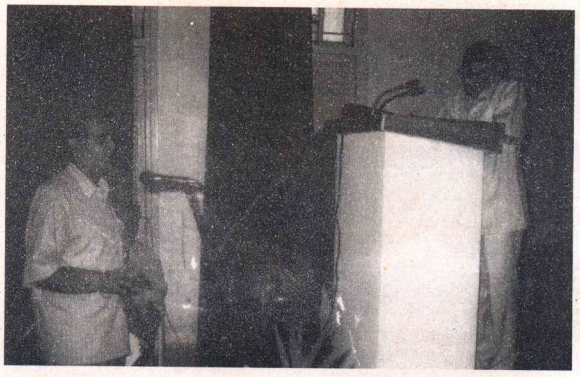
Dr. S. S. Toshkhani, Chairman NSKRI, welcoming participants and audience

Pupil and teacher : Dr. Karan Singh with Prof. S. L. Pandit

Two titans : Dr. Lakshmishwar Jha and Dr. B. N. Pandit in conversation

Shaivism scholar Dr. Navjeevan Rastogi explaining a fine point to art connoisseur Dr. C. K. Atal

Shree S. N. Pandita, Secretary NSKRI, with Dr. C. K. Atal, Dr. Navjeevan Rastogi and Dr. Ashutosh Angiras



Dr. Navjeevan Rastogi fielding questions by Dr. B. N. Kalla

"Vedas are the origin of Indian philosophy" – Dr. Lakshmishwar Jha asserting his views

Dr. Ranjana Gupta raising a point for clarification

EDITOR'S DESK

Seminar on
Kashmir Shaivism :
Reactivating the gene of Kashmiri Pandit culture

Kashmir Shaivism is a philosophy positive and realistic in its approach to life. Rejecting negativism and escapism of every kind, it regards consciousness to be one and indivisible. Unlike *Vedanta*, it does not look upon the world as unreal but as a screen of radiance on which the Supreme unfolds itself with the help of its unlimited energy from which it is inseparable. This energy, which stirred in the first stirring, vibrates everywhere at every moment, "blooming in ranges of consciousness." Kashmir Shaivism, therefore, urges man not to give up the world but to see reality in its totality, recognizing his own true nature to be identical with that of the Divine. For it '*moksha*' is nothing but an extension of one's own self to include the whole universe. The goal that it sets before man is attainment of *'sarva-svatantrya'* or the absolute freedom of will and action. It is this vision of complete harmony in the relationship of man, universe and God that makes Kashmir Shaivism relevant in the present day world in which man, torn by inner and outer conflicts and is facing a civilizational crisis of the gravest magnitude, is groping for real peace. What Shaivism offers to him is an assurance of resolution of his unending dilemmas and confusion of mind.

Perhaps that is why Kashmir Shaivite theory and psychoanalytical practices are evoking intense interest in countries like the USA, France, Germany, Italy, Mexico, England and Japan where they are being taken up for serious research in academic circles. It may be of interest to note that in the recent years, the 'Vigyan Bhairava' has become a most sought after Shaiva text in America for the pyshosomatic techniques it suggests to bring about "the face to face recognition of the unconscious by the conscious mind".

For Kashmiri Pandits, the people displaced from the land where this unique school of philosophy evolved and spread from the 8th century to the 14th, its importance lies in determining the parameters in which their identity can be defined and understood. It can surely be of great help to them in constructing their self-image after the devastation they have suffered at the hands of forces unleashed by fundamentalist Islam. For those masquerading as champions of 'Kashmiriat', a term invented to camouflage the present reality in Kashmir, it poses the question: Is there anything greater that Kashmir has contributed to world thought than Kashmir Shaivism? Why is it that those who are not tired of parroting the politically convenient term day in and day out are disinclined to include Kashmir Shaivism in the connotation that they seek to give to it ?

While the reasons for it are obvious -- Kashmir is to be identified solely with West-Asian Islamic culture of which Sufism too is but a milder projection -- it makes one feel sad to note that even among the Kashmiri Pandits, who count themselves as inheritors of the great Shaivite legacy, only a few remain who know what Kashmir Shaivism really means. It is another thing that among these few there are outstanding scholars like Prof. B. N. Pandit who is regarded as the greatest living authority on the subject. There are also devotees of Ishwar Swaroop Swami Lakshman Joo, that beacon light of monistic Shaivite thought who transmitted its radiance far and wide. And they are doing excellent work to spread awareness about his teachings. Yet the fact remains that there is much that needs to be done to acquaint intellectuals in general with the basic concepts and doctrines of Kashmir Shaivism, the efforts of some brilliant scholars in this direction not having much

impact beyond the groves of the academe. The task that lies before them is to translate and bring out annotated editions of some of the core texts of the philosophy for the benefit of the layman. Translation and annotation of the 8 volumes of Abhinavgupta's *Tantralok,* in particular poses a really formidable challenge for them.

It was with all this in mind that the N. S. Kashmir Research Institute decided to hold a Seminar on Kashmir Shaivism in the Capital jointly with the Bhartiya Vidya Bhavan, inviting prominent scholars to present their papers on its verious aspects. Not all of them could make it to the seminar held on April 11, 1999, but those who participated found themselves sharing their views and insights with a packed audience eager to absorb every word they uttered. The lively discussion that followed showed that far from being a mere academic exercise, the seminar was a thought provoking event, with intellectuals like Dr. Karan Singh, the Chief Guest himself, asking questions about the social relevance of Kashmir Shaivism at a time when Kashmiri Pandits were facing disaster upon disaster.

Encouraged by the tremendous response that the Seminar evoked, NSKRI is now thinking of organising an international seminar on the subject even as preparations for organising an exhibition titled *"Shiva Drishti"*, the Shaiva Way of Life, in December '99 on the manifestations of Shiva in Kashmir's art, literature and life, are to be started.

The Seminar on Shaivism has set into motion a process that envisages the launching of many more joint programmes with the Bhartiya Vidya Bhavan in the ensuing months. An agenda for this is being drawn in consultation with the worthy director of the Bhavan, Shri J. Veeraraghvan who is showing a keen interest in such ventures. These programmes could well mean the beginning of an effort to reactivate the gene of Kashmiri Pandit culture which was forced by circumstances to remain dormant for long.

DOES YOUR HEART BEAT FOR CULTURE?

(If it does then read this appeal)

We are sure it does. We are also sure that you support the cause that NSKRI is pursuing. We do not need an opinion poll to confirm this. But mere sympathy and good-wishes are not enough. Sustaining and supporting a culture in exile is no small task. Preserving and protecting identity and heritage requires enormous effort. And also huge funds.

NSKRI has taken several projects in hand. An encyclopaedia of Kashmiri culture, an album of Kashmiri miniature paintings, a research journal, introductory books on Kashmir Shaivism and Shaktivad, basic book on Kashmiri Pandit history and culture, acquisitions of Sharada manuscripts, paintings and art objects, biographies of scholars, critical editions of classics and core books, films, seminars and exhibitions on Kashmiri Pandit cultural heritage, books and tracts on Kashmiri Pandit rituals and rites, and above all a heritage centre in the heart of national Capital Delhi.

We hope you will like to see these projects through. Then why don't you come forward and donate generously for making a success of what the NSKRI is doing ?

PLEASE become a 'Life Member' by sending a Payee's A/C cheque or draft for Rs. 3,000 in the name of 'N.S.Kashmir Research Institute' (NSKRI).

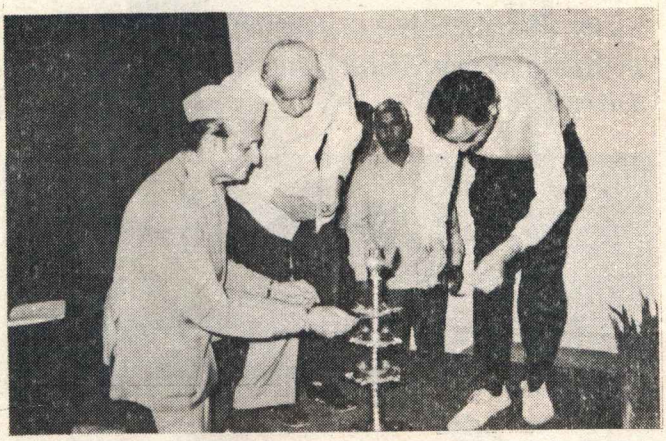
OR become an 'Associate Member' by sending an A/C Payee's cheque or draft for Rs.1000 annually favouring the NSKRI, 'N.S. Kashmir Research Institute'.

EXTEND voluntary financial help for the regular issuance and strengthening of your 'Unmesh'. Send your cheque/draft favouring 'N.S. Kashmir Research Institute'.

— M.L. Pandit

Prominent scholars take part in Seminar on Kashmir Shaivism

"It is a unique philosophy and a great tradition", says Dr. Karan Singh in his inaugural speech



Dr. Karan Singh lighting the ceremonial lamp to inaugurate the Seminar

Reputed scholars from different parts of the country participated in a seminar on Kashmir Shaivism organised jointly by the N.S. Kashmir Research Institute and Bharatiya Vidya Bhavan in New Delhi on April 11, 1999. The Seminar, which was the first of its kind to be held in the Capital, was inaugurated by the well known intellectual and scholar Dr. Karan Singh.

Enlightening a receptive and appreciative audience in the packed Bharatiya Vidya Bhavan hall about different aspects of Kashmir Shaivism, the participants, who included Dr. B. N. Pandit, Dr. Navjivan Rastogi, Prof. Lakshmishwar Jha, Dr. Kaushalya Wali, Dr. C. L. Raina and Dr. Ashutosh Angiras, stressed on its relevance and importance in the present day world.

The Seminar began with hymns invoking the blessings of the Mother Goddess sung by Smt. Radhika Gopinath in her inimitably sonorous and sweet voice.

Welcoming the participants and the distinguished audience, Dr. S. S. Toshkhani, Chairman NSKRI said that the Seminar was part of the Institute's efforts to explore the history of the seminal ideas, concepts and thought processes that have evolved in Kashmir but have crossed its mountain barriers to contribute in shaping the Indian mind.

Lighting the ceremonial lamp Dr. Karan Singh, who was the Chief Guest, inaugurated the Seminar, describing Kashmir Shaivism as a unique system of philosophical thought and a distinct way of life that integrates the physical, spiritual and metaphysical dimensions of a human being. "It is not *Mayavadi* at all and does not negate life", he said.

Dr. Karan Singh delivering his inaugural speech

Dr. Karan Singh referred to the link between the Shiva Siddhanta of South and Shaivism of Kashmir and said that it is a great tradition, aspects of which need to be studied in depth. He, however, lamented that not much was being done in this direction in the country while in several Western universities ambitious research work in Kashmir Shaivism had been undertaken in the recent years.

Dr. Karan Singh recalled his association with some of the leading scholars of Kashmir Shaivism like Gopinath Kaviraj, Swami Lakshman Joo and Dr. B. N. Pandit and paid them his respects. He described

Swami Lakshman Joo as "all knowing" and a towering master of *Shaiva Darshan* with "great insight and spiritual vision". He also recalled how Pandit Parmanand, a well known Kashmiri scholar, helped him learn Sanskrit, beginning his lessons with Shaiva texts like the *Shiva Sutras* and *Ishwar Pratyabhijna.*

Referring to the outburst of militancy in Kashmir, Dr Karan Singh said that "disaster after disaster had befallen on Kashmir", but the Kashmiri Pandits had withstood them and hoped that they shall be able to save their precious legacy.

The first session was chaired by Shri J. Veeraraghavan, Director, Bharatiya Vidya Bhavan and former Secretary Culture, Government of India. It started with the presentation by Dr. B.N. Pandit of his paper 'Kashmir Shaivism: Fundamental Principles of Philosophy' in which he said: "Kashmir Shaivism accepts the eternal existence of only one reality and that is *Paramashiva* — absolute and pure consciousness lying beyond all the regions of mental and material existence, but pervading and governing all of them. This infinite and pure consciousness possesses infinite powers to will, to know and to do and has unlimited blissfullness as its character. It presents outwardly its playful nature, because play is an outward manifestation of inward bliss."

"The whole phenomena exists within this pure and infinite consciousness in the manner in which a plant lies within a seed. A seed is never independent in its nature and has to depend on several other entities like soil, moisture, warmth, etc. for its outward growth..... The absolute I-consciousness is, on the other hand, cent per cent independent in each and every action and everything. It may project outwardly the phenomena lying in it inwardly in the form of its potency, or may not do so, or may do it this way or that way in accordance with its free will.

"The phenomena lie in infinite consciousness in the form of its divine powers, which become reflected outwardly and appear as the wonderfully complex phenomena. Such theory of creation, based on the principles of reflection and manifestation, is the basic cosmogonical principle of Kashmir Shaivism....."

"Greatest living authority" on Kashmir Shaivism : Dr. B. N. Pandit

There is no restriction of caste, creed or sex, and anyone with devotion for Lord Shiva is free to study and practice Kashmir Shaivism, Dr. Pandit explained.

Dr. Navjeevan Rastogi, a leading scholar of Kashmir Shaivism and former Director, Abhinavagupta Institute of Aesthetics and Shaiva Philosophy, spoke next, focussing on the state of studies in the field during the last 50 years. Distinguishing Kashmir Shaivism from other schools of Indian philosophical thought, Dr Rastogi said that it is not rooted in sorrow, nor does it look to liberation or *moksha* as a way out. "It is a philosophy that celebrates life", he asserted, "while other schools of Indian philosophy are deterministic in their character". Kashmir Shaivism accepts life in its totality and does not seek to categorise it like other philosophical systems of the country which separate *dharma, artha, kama* and *moksha,* the four goals of life, he pointed out. On the other hand it integrates all the four. "Kashmir Shaivism is integral in its approach and takes life in its totality", he noted.

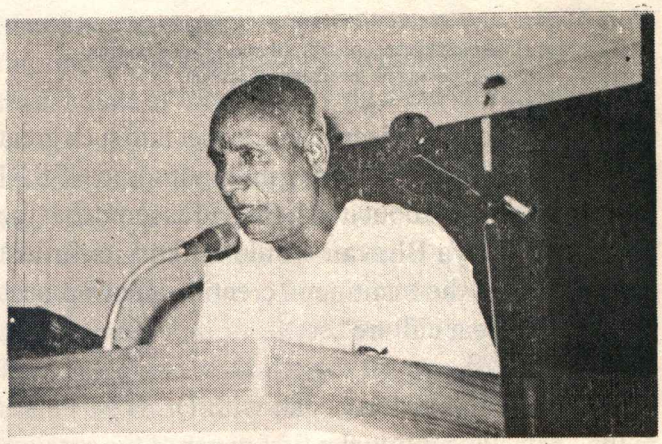
Referring to the state of Shaiva studies in he country, Dr Rastogi lamented that all leading lights like Kaviraj Gopinath, K.C. Panday, Thakur Jaidev Singh, Rameshwar Jha, Kalidas Chattopadhyay have

departed from the world, "leaving scholarship in the field in jeopardy and danger". "Only Dr. B. N. Pandit is still with us", he said with an air of sadness. Dr. Rastogi divided the history of studies in Kashmir Shaivism into four parts — the first part stretching from 1868 to 1910, the second from 1911 to 1937, the third from 1937 to 1966 and the fourth from 1966 onwards. The fourth part started with the work of stalwarts like Dr. K.C. Pandey and signified a period when the studies in this branch of Indian philosophy spread throughout the country and even beyond to the Western countries.

Dr. Navjeevan Rastogi speaking at the Seminar

Dr.Rastogi regretted that in this matter Indian scholarship was lagging far behind researchers in Europe, USA and Canada, who were evincing increased interest in Kashmir's Shaiva philosophy. He said that there was need to define parameters of this study and to determine its essential identity. He felt pained to note that "Abhinavaguptan thought was dying in the land of Abhinavagupta's birth", and suggested that a standard bibliography on the subject be complied and brought out and annotated editions of core text books of Kashmir Shaivism like the *'Tantraloka'* be published as many of them had gone out of print. Dr. Rastogi also agreed with the suggestion made by a distinguished member of the audience, Shri T. N. Ganjoo, that there was need to publish a standard book on Kashmir Shaivism which would explain its basic concepts and doctrines in a manner that it would be easy for the layman to understand.

Prof. Lakshmishwar Jha, Professor of Sanskrit at the Lal Bahadur Shastri Rashtriya Sanskrit Vidyapeeth had *'Vedamulak Shaivagamokta Shiva-Shakti ki Aitihasikta'* (Historicity of the Concept of Shiva-Shakti as propounded in the Shaiva Texts and its Vedic Roots) as the topic of his Hindi paper, but he chose to speak, putting the written text aside though adhering to the points made in it. In his vigorous speech Prof. Jha asserted that Vedic philosophy is the original source of all branches of Indian philosophical thought, including Shaivism. "Every term, every feature of this school has been defined and discussed in the Vedas", he said, "everything related to the concept of Shiva and Shakti has been clearly explained. You



Dr. Lakshmishwar Jha presenting his paper

can't claim to understand what the Agamas say unless you understand what has been said in Nigamas."

Rounding up the discussion in the first session, Shri J. Veeraraghvan related the anecdote of a man who was searching for his lost key under a lamp post because there was light there, although he had lost his key somewhere else. "That is what we are also doing here", he said, pointing to the plight of modern day researchers.

Shri J. Veeraraghavan said that despite all the progress in science and technology during the last two hundred years or so, man has yet to move from *'Apara Vidya'* or the lower form of knowledge to *'Para Vidya'* or the highest form of knowledge.

Referring to Kashmir's contribution in the field of learning and literature, Shri J. Veerarghvan said that Abhinavgupta's wonderful commentary on Bharata's Natya Shastra still provided guidance and inspiration to some of the finest classical dancers in the country

Shri J. Veeraraghavan, Director, Bhartiya Vidya Bhavan, rounding up the inaugural session.

today. "We should go deeper and deeper into such great traditions", he said, expressing his gratitude to NSKRI for bringing facts about it to light. He assured that the Bharatiya Vidya Bhavan would extend its fullest cooperation to the Institute in creating an awareness about "this great culture".

The post-lunch session began with Dr. B.N. Pandit in the chair. Presenting the first paper of the session, well-known Sanskri scholar Dr Kaushalya Walli spoke on 'Spanda Shastra and its Utility in the Present Era'.

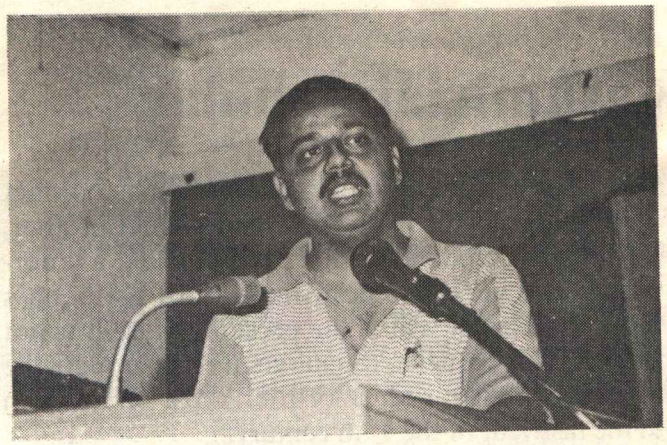
"Today's man", she said,"finds himself in a state of great restlessness despite all the material progress he has made with the help of science and technology. The world today may have become a global village but man is in search of peace. This he can achieve only through self-awareness, for which he needs to understand the *Spanda* principle propounded by masters of Kashmir Shaivism like Vasugupta and Bhatta Kallatta, she said. According to the Spanda Shastra, *kshobha* or the agitation caused by primal ignorance makes the individual consider the self as non-self and forgetfulness gives place to self-recollection, completing man's evolution". *"Spanda"*, Dr Wali said means spiritual dynamism. The infinite, perfect, divine consciousness is complete self-awareness or *vimarsha*. It does not move yet causes all movement.

"The Divine", she went on to say,"is called *Maheshwara* on account of this self-awareness. The *Spanda Karika* aims at divinising human nature'. It is not a philosophy for mere intellectual satisfaction of man, but one that enables him to identify himself with the essential nature of the Supreme Being, she explained.

The next speaker, Dr. C.L. Raina, examined the philosophy of *Shaktivada* in relation to Kashmir Shaivism. He started with the declaration that "we are all the children of Shakti and expansion of the universe takes place from the *prithvi-tattva*, or the earth element to *shakti-tattva* or the highest principle. Shakti is the dynamic principle that reflects itself in every stirring thing and makes everything move, he said. "In *Bhavani Sahasranama*", he went on to say, "Nandikeshwara asks Shiva what is it on which he meditates despite being the Lord of the Universe." "It is *Shakti*"(cosmic energy), replies Shiva. The duality between '*aham*' (I) and

Dr. Kaushalya Walli making her presentation

Dr. C. L. Raina speaking on Kashmir Shaktivada



Dr. Ashutosh Angiras enthralling the audience with his paper

'*idam*' (this, the phenomenal world) is the cause of man's delusion and therefore misery. It is only when we realize that the whole universe is the manifestation of *Shakti* and nothing but *Shakti* exists, we can free ourselves from this delusion. This is what is called '*shakti sanchara*' or the transmission of energy, and we see that it is this alone that works. We go beyond the duality and reach the transcendental stages. We find that Shakti is everything — *tantra, mantra* and *yantra*. We understand the mysteries of the 45 *bijaksharas*, like Shree Krishna Joo Kar did, who knew no Sanskrit but was a great devotee of Mother Sharika.

The concluding paper. '*Trika Darshan Evam Saundarya Chetana*' (Trika Philosophy and Aesthetic Sensibility) was presented by Dr. Ashutosh Angiras, in which he brilliantly expounded on the Shaiva conception of the relationship between aesthetic creativity and spiritual experience.

"The Shaiva philosophers", he said,"regarded beauty as a kind of self-expression and with the aid of their aesthetic sensibility explored transcendentalness in the mundane world while discovering the transcendental manifest itself in mundane forms in every sphere and at every moment". "What could be considered as very important is that the masters of *Trika* philosophy have not associated Shiva with poetry, drama, dance or music alone but have seen him as a painter and a sculptor too, looking at the world as a painting painted by Him. It can be said that while their positive attitude towards life surrounded the dancer's feet with the tinkling of bells, it filled their inner hearts with the vibration of the *spanda* energy."

According to Dr. Angiras, the aesthetic sensibility of the Shaiva masters is based on two things. One of them is '*svatantrya*' or absolute free will, the state in which the Being resides in his own nature. The second basis is the concept of *aabhaasa* or manifestation. There is possibly a third dimension also — that found in the principle of *spanda* or the first stirring of energy of consciousness. It is a kind of subtle movement or activity or sound which is at the root of all creation and which frees everything from a state of inertness giving it the vibration of life.

Summing up the discussion, Dr. B.N. Pandit further explained the Shaivite conception of beauty and characteristics of their aesthetic world view. He said, "Kashmir Shaivism is not based on rational thinking and argumentation alone. Its finer principles are based on direct revelation of the exactly correct truth regarding the nature and character of the real self of a person and the world around. Such a realization was the result of practice of a kind of *Shivayoga* known as the *shambhavi mudra*. This practice has been prevalent in the country right from the age of the Indus Valley civilization. The sage Yajnavalkya too has described the method of practising the *shambhavi mudra* which has been referred to in the Gita as well. He said that the sage Durvasa was one of the original masters of this practice, whose disciple, Tryambakaditya was succeeded by a line of teachers of Kashmir Shaivism. Dr. Pandit expressed confidence that despite the present political turmoil in Kashmir, the tradition of the Trika system of philosophy shall continue unbroken in the future also.

The interesting aspect of the Seminar was the lively discussion that followed the presentation of papers. Dr Badri Nath Kalla, Dr Ashutosh Angiras, Prof. Lakshmishwar Jha, Shri T.N. Ganjoo, (Mrs.) Ranjana Gupta and others took part in the discussion.

Damodar— "A true Kashmirian scholar"

[Pt. Damodar, son of the illustrious Pt. Sahib Ram Kaul and younger brother of the equally renowned Pandit Daya Ram, was a Sanskrit scholar gifted with unusual brilliance. His scholastic endowments greatly impressed both Geoge Bühler and Aurel Stein who have paid very handsome tributes to his genius. In its issue of October 1997, 'Unmesh' had drawn attention towards his sequel to Rajatarangini in which he had carried the narrative forward from Akbar's reign to his own times. This valuable work is unfortunately not traceable now. Here we have R.N. Kaul, a great-grandson of Pt. Daya Ram, profiling the personality of this great scholar about whom Bühler had said that "he would shake Sanskrit prose or verse alike from the sleeve of his garment", and about whose life very little is known.]

Sahib Ram Kaul, born early in the 19th century in Kashmir, was a renowned savant, Sanskrit scholar, author and researcher, whose contribution to Sanskrit learning and knowledge of Kashmir's history and geography, had received recognition, especially from Maharaja Ranbir Singh (1829-1885), resulting in the Pandit's appointment as president of the *Vidya Vilas Sabha* of the State and as chief teacher and head of the Sanskrit Mahavidyalaya, founded by the ruler, in Srinagar. Sir Aurel Stein has referred to Sahib Ram as "undoubtedly the foremost among the Kashmiri Sanskrit scholars of the last few generations". Two of Sahib Ram's sons, followed in their father's footsteps and in their own right acquired unenviable reputation for their scholarship.

The elder son, Daya Ram, authored the *'Linga Purana Bhavarth Sanket'*, (preserved in the Ranbir Research Institute, Jammu), was a man of learning of the *Shastras*, achieved high proficiency in astrology and studied Persian, and was an important member of the Maharaja's court, in advising the Maharaja in the interpretation of the Shastras, Hindu law and customs,in adjudication proceedings. He had a most charming personality, heightened by a well-kept beard and was always immaculately dressed.

The second son, Damodar, was a brilliant scholar, profoundly knowledgeable and master of repartee, who succeeded his father on his death in 1872, as the Head of the Sanskrit Mahavidyalaya, in Srinagar. Damodar had been taken in adoption by his aunt, from which family later emerged two outstanding scholars, both Shastris and brothers, Pt. Mukund Ram and Madhusudhan, who was the last of the scholar from this family. But Damodar retained close contact with the family of his birth, and his elder brother. Damodar is credited with *Praud Lekhak*, a letter-writer and verses in continuation of Kalhana's Rajatarangini of which the present location is not known. This sequel to Rajatarangini had brought the account of Kashmir's history from Akbar's time down to the last year of the 19th century.

It is interesting to note that Maharaja Ranbir Singh, shortly after his accession to the throne of J&K State in 1856, initiated a move for the preservation and collection of contemporary and ancient manuscripts relating to the cultural heritage of Kashmir and to facilitate study of Sanskrit, Persian and Arabic languages in the State. He built the magnificent Raghunath temple in Jammu, symbolic of *Rama Rajya* concept of rule.

With Saheb Ram in charge, he set up a Sanskrit Mahavidyalaya in Srinagar and another one in Jammu, with a *Sanskrit Mahapustakalaya*, a library attached. He arranged to secure copies of books from the private collection of other native rulers in India and from Varanasi etc.

For the collection of religious manuscripts for the library, select scholars were despatched far and near to secure copies of published and unpublished manuscripts and rare books. For the rare books sold by the owners, high prices were paid and those not sold were copied, through a team of learned scholars, including Sahib Ram Kaul. Collection of MSS for the library began in 1869, as also transcribing of Sharada script to Devanagri and in due course the library flowered into a repository of important Sanskrit works.

Meanwhile many Westerners interested in Indian culture studied Sanskrit in Europe (particularly Germany, England and France) and were appointed by the British Government of India, to specially created posts in Sanskrit institutions in India, to explore and exploit the Indian Sanskrit heritage. They were encouraged to collect, examine, translate, edit and arrange distribution of select Sanskrit works of which the government organised allotment among British universities and collections, as well as some

Indian societies and institutes. Apparently it was their policy to rescue and secure ancient manuscripts, dealing with India's (including Kashmir's) heritage, not only from a mere academic interest and present the Indian civilisation to the world, perhaps with a colonial angle attached to it. The political department of the Government of India was deeply involved in this.

The Government of India appointed Prof. G. Bühler, a Sanskrit scholar born in Hannover (1837-98), specialising in oriental languages and archaeology, who had studied Sanskrit in Europe and worked as Professor, Elphinstone College, Bombay (1868-72), who is said to have discovered over 5000 MSS for distribution by the Government. He was also deputed to Kashmir, Rajasthan and Central India, in search of Sanskrit manuscripts.

Prof. Bühler arrived in Srinagar on August 11, 1875. The Political Resident of Kashmir had arranged to deliver to him a memorandum on Sanskrit libraries and books, together with a catalogue of works existing. He was introduced to important Kashmiri Pandits. The following day he met Maharaja Ranbir Singh, who offered him every assistance in his mission. He also visited the Sanskrit School where he presumably met Damodar, the Head Teacher. On 15th August 1875, Pandit Daya Ram called on him, who according to Bühler gave him much valuable information. "Through his father the late Pandit Saheb Ram, who appears to have been a man deeply versed in the Shastras and the ancient history of his country, Pt. Daya Ram has become the possessor of much valuable information on the ancient geography of Kashmir. A good deal of the identification of places mentioned in the Rajatarangini, which I shall have to mention in the sequel, have been made with his assistance", says Bühler.

By the 18th of August, work progressed fast and he arranged with the two brothers, copies of nearly seventy works in the Residency list. He made visits to many places, did minor excavations and compared the locations of certain places described in Sahib Ram's *'Kashmir Tirtha Sangrah'*. From his contact with the other scholars in Kashmir, and in commenting upon the scholastic eminence of others, Bühler's remarks on Pt. Damodar are particularly noteworthy as follows:

"As regards the present state of literary activity, I can say that I saw one really distinguished Pandit, who would be able to hold up his head anywhere —Damodar, the son of Saheb Ram, the Chief Teacher in the Maharaja's Mudrissa. He possesses all the characteristics of a true Kashmirian scholar, great quickness and sharpness, a considerable fund of good-natured humour, and an inexhaustible flow of eloquence, combined with a through knowledge of Sanskrit poetry and poetics and a very respectable knowledge of grammar, of Nyaya and Shaiva philosophy — he explained to me several verse from Sanskrit poets which had baffled not only myself, but also some of the best Pandits of India. His own poetical compositions — a continuation of the Rajatarangini and a letter-writer, *Praud Lekhak*, which he was good enough to read and explain to me for hours — certainly surpass Shriharsha and Bana and can be only compared to Subhandhu's *Vasavadatta*. Pandit Damodar was not the only man of a scholarly bent of mind. I have already mentioned, his brother Daya Ram as an authority on the ancient geography and history of the country."

What a splendid unsolicited testimonial to the intellectual prowess of a great Kashmiri scholar.

Bühler was greatly impressed by Damodar's ability to "produce Sanskrit prose or verse alike from the sleeve of his garment."

Sir Aurel Stein, Indologist, recognised Bühler's pioneering work on establishing the critical principles as propounded by Pts. Damodar and Daya Ram in correctly understanding Kalhana's Kashmir Kings' Chronicle relating to the history and geography of Kashmir, and their application to Nilamatpurana, the *mahatamyas* of *tirthas* and the Rajatarangini. Stein had seen some parts of Damodar's incomplete sequel to Rajatarangini too, and recorded his views in these words: "Had Pandit Damodar been spared to complete it, his work would have shown that Kalhana could have found generations past no worthier successor."

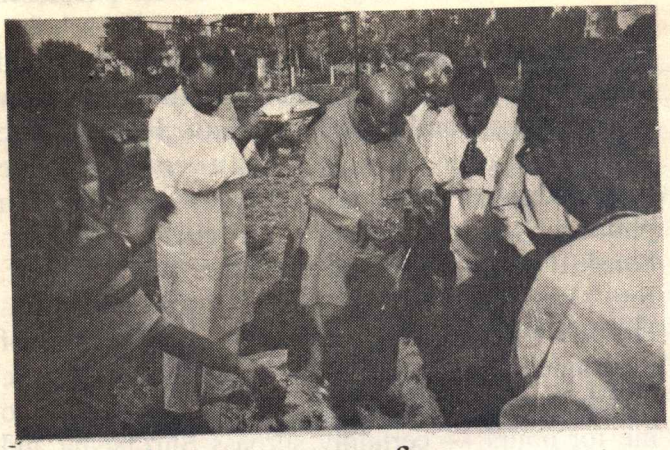
A Correction

We regret that two lines in column 'Faces of Glory' at the end of page 8 of the Jan-March '99 issue got deleted due to printing error. The missing lines are :

'by him. Another work of great importance that JDZ edited and brought to light by translating into English'

Please read the text of the article together with these lines

Newsbytes



Foundation ceremony of Amriteshwar Bhairav temple at Sarita Vihar, New Delhi.

Foundation laying ceremony of Shri Amriteshwar Bhairav Temple and Bhawan for the Ishwar Ashram Trust was held on May 7, 1999 at R-8, Pocket D, Sarita Vihar, New Delhi amidst chanting of prayers and *mantras* by His Holiness Swami Gokulananda, Secretary of the Delhi branch of the Ramakrishna Mission.

The temple and the Bhawan complex is being constructed on a plot if land allotted by D.D.A. to the Delhi chapter of the Ishwar Ashram Trust. Designed to perpetuate the memory of the great Shaiva saint of modern times, Ishwar Swaroop Swami Lakshman Joo Maharaj, the temple and the Ashram are expected to give a fillip to the activities of his devotees and followers in pursuing the goals set by the Master himself of promoting Kashmir Shaivism.

Among those who were present at the ceremony were Shrimati Prabha Devi, Dr. B.N. Pandit, Prof. Neelkantha Gurtoo and Prof. M.L. Kokilu. Swami Gokulananda blessed the audience wishing those present fulfilment of their spiritual aspirations.

Speaking on the occasion, Prof. M. L. Kokilu gave a brief introduction of the aims and activities of the Ishwar Ashram Trust. Welcoming Swami Gokulananda and thanking him for gracing the occasion, he recalled Swami Vivekananda's visit to Kashmir in 1898.

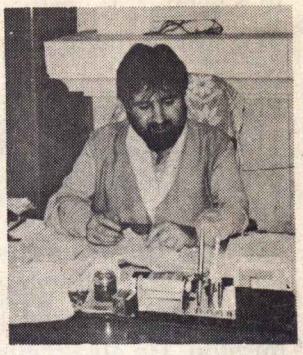
Fellowship Awarded to Dr. S.K. Raina

Noted Hindi writer and translator from Kashmir, Dr. S.K. Raina has been selected for award of the prestigious short-term Fellowship by Indian Institute of Advanced Study, Shimla to carry out research on 'Problems of Translation in Indian Literature'. Dr. Raina has already joined the Institute and has started working on his project.

NSKRI plans lecture series

Virendra Bangroo to speak on Temple Architecture

NSKRI plans to start a lecture series by well-known scholars on subjects related to Kashmir art, culture, language literature and philosophy, from September this year. The first lecture in the series will be delivered by the young and brilliant museologist and art connoisseur Virender Bangroo on temple art and architecture of Kashmir. Bangroo, who has done extensive and original work in the field, has a collection of some excellent slides of ancient Kashmir temples of early and medieval periods which he will show to illustrate his observations on their artistic and architectural styles.



Shri Virendra Bangroo

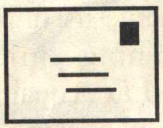
Working at present with the Indira Gandhi National Centre for the Arts and armed with Master's degrees in Ancient History and Museology, Virender Bangroo has tought for sometime at the Institute of National Museum.

At a very youg age Bangroo set out on many a self-inspired missions to visit ancient temple sites in Kashmir Valley, and later in Jammu. These include temples at Avantipur, Buniyar, Martand, Mammal, Tapar, Loduv, Kothier, Narasthan, Wangat, Payar, Pattan, Pandrethan and Mansbal, besides several ancient Buddhist monuments. Some of these temples have escaped the notice of even well-known archeologists like R. C. Kak and Shali and Bangroo was the first to explore them.

101st Mahajayanti of **Bhagavaan Gopinathji** is being celebrated at **Bhagavaan Gopinathji Ashram,** Pamposh Enclave, New Delhi on 25th July 1999 (Sunday) *(Ashaadh Shukla Dwadashi)* 9.00 AM onwards.
'Varsha' - (Birthday according to Solar Calendar) on 3rd July 1999 (Saturday) 2.00 PM onwards.
Shri Guru Purnima on 28th July 1999 (Wednesday) 4.00 PM onwards.
All are very cordially invited to participate in the celebrations.

Ashok Kaw,
Joint Secretary,
Bhagavaan Gopinathji Trust
Tel.: 6216368

Response



Kalhana the Kavi

Your editorial comment that the pre-Islamic history of Kashmir has not been accorded the attention that it deserved and has been dismissed as "illusion" is true but one of the reasons is that all the writers on the pre-Islamic history of Kashmir have based their account solely on one source, the Rajatarangini of Kalhana. Kalhana, as is well known was primarily a poet and never a historian in the modern sense of the term. He purely based his account of the early history of Kashmir on sources which again were not purely historical in character. He, himself, did not try to sift fact from fiction for that was not his job. He was simply writing a story of the ancient ruling families of Kashmir in the conventional *Kâvya* style. What is needed in the present scientific age is to sift facts from the legendary accounts of the Rajatarangini and corroborate them from other sources —Chinese, Greek, Tibetan, Indian, Arabic, Iranian, archaeological, epigraphic and numismatic– which contain plenty of information on Kashmir the land, its history and its people. Since NSKRI has also embarked upon a laudable venture of preparing a book on the history and culture of Kashmir, I would suggest that what is already known and published may not be repeated as such but replenished with information gleaned from the above mentioned sources so that the account is divested of legendary colouring and looks credible.

2. As regards *Saptarishi Samvat,* let us not invest it with legendary and religious colouring. It is a purely astronomical concept and has been discussed at length by celebrated astronomers both indigenous and foreign including the noted astronomer-historian Alberuni. Though an era of Kashmir par excellence, it was a popular era of the entire north-western part of the subcontinent and Gilgit besides the rulers of Kashmir and Himachal Pradesh. Because of its popular use it was called *Laukika* in Kashmir and owing to the sanctity attached to it was named *Shastra Samvat* in the ancient hill states of Himachal Pradesh.

3. You have also commented upon the "ballet on Lalleshwari" describing it a it a cultural shock. A befitting answer would be preparing a parallel ballet on Lalleshwari giving a historically correct and factual account of this celebrated poet philosopher of Kashmir. An attempt in this direction was made by me by staging a play on the life of Lalleshwari in the premises of Gandhi Memorial College, Srinagar way back in 1961 with active guidance and cooperation of the veteran stage artists of Kashmir, late Shri Kashi Nath Bhan and Shri Sudama Ji Kaul. Needless to say that the attempt was a great success.

Dr. B.K. Kaul Deambi
Mathura Vihar, Nawabi Road
Haldawani, Nainital

[We invite comments from other readers of 'Unmesh' on Kalhana's role as a historian and the need to construct an authentic history of pre-Islamic Kashmir from other sources as well. — Editor*]*

Ballet on Lalleshwari

That "Paramyogini Lalleshwari" ballet on the great saint potetess of Kashmir proved to be just a rude cultural shock for all those who expected much more in the form of highlighting the various dimensions of Lalla's personality and poetry, (Unmesh Vol. II No. 13-15), is really shocking. Your concern, indeed, should be the concern of all those who know that Lalla instinctively was a Shaivite whose *bhakti* is based on *Nirgun Yog.*

Material on Prof. J. D. Zadoo is worth reading. Congratulations for making sincere efforts to collect, edit and put forth such rare material.

Dr. S. K. Raina
Visiting Fellow,
Indian Institute of advanced Study
Rashtrapati Nivas, Shimla - 171005

Culture in the time of transition

Thank you for sending me the copy of Unmesh as also sending it to my mother in Srinagar. I congratulate you on your efforts to work on Kashmir related interests.

Sadly, we are in the midst of a transition of history where one phase of Kashmir is over and a new phase yet to start. I had often wondered how suddenly cultures die and new ones replace them. We have had multiple onslaughts on ours. Firstly the majority of Kashmiris will have no knowledge of Sharada and a few of Sanskrit. Then the final bitter fact is the developments in Kashmir, which have swept up into the sea with the tide.

It is, therefore, efforts like yours that will and can help people to know of the wealth of knowledge in Kashmir and its true import. As you are well aware, part of our heritage is in *gyan*-related aspects (which you are already covering) and another part covers rituals and prayer. Is it possible for you to translate into English the various procedures of our rituals and prayers (English translation and Devanagari script rendering) and publish these one by one, say for *'voharvod', 'navreh', 'herath'* etc.?

Ashok Thussu
38, Kailash Apartments
Lala Lajpat Rai Marg
New Delhi -110048

[The NSKRI has already on its agenda a programme to bring out explanatory tracts on rituals and religious customs of the Kashmiri Pandits. — Editor]

Creating awareness among the younger generation

I am happy that somebody has taken the initiative to revive and preserve the Kashmiri heritage for posterity. Our community has got disintegrated and, if am not incorrect, we shall lose our distinct identity in course of time. Your effort is indeed laudable. The big question is how are we going to make the coming generation of Kashmiri Pandits aware of our past under the present circumstances and the environment created after independence? The children of India in general, and our children in particular, are least interested in our past. 'Unmesh' may not serve its full purpose unless the younger and upcoming children of the *biradari* are encouraged to acquaint themselves with out past. How this can be done is a big question.

I am glad you are instituting 'Abhinavagupta Samman' from the year 2000. I would be happy to contribute the first Rs.1,000 as and when you decide to award this honour next year.

A.N.Malla,
C -120, Greater Kailash - I,
New Delhi - 110048

[We appreciate the spirit, but the Samman carries an award of Rs. 11,000 and not Rs. 1,000 as had appeared in the previous issue. The printing error is regretted.—Editor*]*

Need of the Hour

I have no words to thank you alongwith the dedicated team, who are out for a pioneering work, by way of preserving our identity and age old glorious culture. It is the need of the hour, and the exigencies of circumstances, which we are facing, warrant it.

Even otherwise also it was a generous cause to be pursued and worked upon but under the present circumstances its need and importance is paramount. Scattered and disintegrated as we stand presently it is the only binding factor which can save us from total annihilation and extinction. I can well understand the magnitude of the work involved. It is only the perseverance, sincerity of purpose and the dedication which can lead to success. Money is a must but not a problem, it will lick your shoes provided the motive is sincere.

No doubt I cannot be of any practical assistance to you *viz-a-viz* the cause as I was ordained for a different field. Still my humble and sincere services are at your disposal.

In response to your appeal for donation I have the privilege for subscribing Rs 3,000 as life membership and Rs 100 for Unmesh.

Swami Keshavananda
Virat Nagar, Pinjore,
Harayana -134 102.

Moti Lal Saqi is no more

Community loses a veteran warrior on the cultural front

Poet, writer, folk-lorist, researcher Moti Lal Saqi passed away in the wee hours of May 21, 1999 in New Delhi after a massive heart attack. Earlier in March he had undergone surgery for a heart ailment at Jammu, and was now recuperating at his eldest son, Vijay Saqi's residence at Sarojini Nagar. The tragic news of his death was received with great shock by his numerous friends and admires in Delhi who rushed to bid him a tearful farewell. With his demise the Kashmiri Pandit community has lost yet another warrior who was in the vanguard of the struggle to save and sustain its culture in exile.

Moti Lal Saqi at a NSKRI meeting

Born in 1936 at Bijbehara, Kashmir, Moti Lal Saqi enriched Kashmiri language and literature in several ways, and emerged as a major poet and critic in the language while still in his youth. From the lyrical romanticism of *'Modury Khwab'* (Sweet Dreams), his first collection of poems, to the spiritual restlessness and an inward quest for higher values based on faith reflected in *'Mansar'*, for which he won the Sahitya Academi award, and *'Mrigvan'*, Saqi underwent a significant change in his sensibility as a poet and established an idiom distinctly his own. The traumatic experience of uprootment from his native soil in 1990 found a poignant expression in many of his poems, his long poem *'Marsi'* (Elegy) being a most disturbing document of the tragedy of the Pandits' displacement. His latest collection *'Niry Nagma'* (Songs of the Green Meadows) shows his intense nostalgia for Kashmir and points to the torture of having to live in a forced exile away from the Valley's myriad charms and attractions.

Saqi's contribution as a literary critic is equally impressive, his work on Sheikh Nur-ud-Din, popularly known as Nund Rishi, and the Sufi poets like Samad Mir is regarded as monumental. As a folk-lorist, Saqi complied five volumes of Kashmiri folk-songs with a valuable introduction and annotation. His numerous articles on Kashmiri literature, art and culture were published in several prestigious magazines and journals of the country.

Moti Lal Saqi was a lexicographer as well, having worked as an editor of the Kashmiri-Kashmiri and Urdu-Kashmiri dictionaries brought out by the J&K Cultural Academy under the Chief Editorship of Prof. S.K. Toshkhani. He also edited the three volumes of Kashmiri Encyclopedia published by the Academy, showing his great acumen as a researcher.

His latest book 'Aagar Neb' reflects his deep research and study regarding various aspects of Kashmiri culture. Surprisingly enough, Saqi was awarded Padmashri for his services to Urdu literature.

Moti Lal Saqi was also associated with the activities of the N.S. Kashmir Research Institute and had agreed to work for the compilation of the encylopaedia of Kashmiri culture which the Institute is going to bring out. We at NSKRI deeply mourn his loss which we feel is immeasurably great for a community that values learning and literature above everything else.

A tribute to Saqi

Shyam Kaul

Poet, writer, dramatist, scholar, researcher, encyclopaedist, specialist in Kashmir's cultural and literary heritage, authority on the Valley's Rishi tradition — all rolled into one — Moti Lal Saqi.

A simple villager, who never shed off his pastoral homeliness, humility and open-heartedness, who never allowed even a grain of false ego enter his head, inspite of recognition, both at state and national levels, and who always lived the life of an honest and eager learner till his last breath. That was Saqi—ever lively, ever communicative, ever cheerful.

When I think of Saqi the words of the great French philosopher Voltaire, come to my mind. He had said, "not to be occupied, and not to exist, amount to the same thing".

Saqi kept himself perennially occupied with finer pursuits in life. Put your finger anywhere on the literary and cultural canvas of Kashmir, and you will find Saqi's name there, as a contributor, a researcher, an elucidator, a commentator or a scholar. All that kept him occupied were his creative endeavours and his pen seemed to reach everywhere. In these days of pin-pointed specialisation, one hardly finds any equal to this man of multifarious brilliance.

When the physical and physiological makeup of his person, especially his heart, prevented him from keeping himself actively occupied, as he had done all his life, Saqi ceased to exist. He died.

Like all displaced Kashmiris, Saqi's soul had been deeply lacerated when circumstances drove him out of Kashmir, the land of his ancestors. Everyone loves his land of birth, but Saqi had done so, sometimes with the passion of a lover, sometimes with the care of a doting mother, and sometimes with the dedication of an ardent admirer. His only possession, only asset and only wealth, was his pen, which he used all his life in praise of Kashmir.

Some years back I once told him that since our displacement, he had gone a little slow with his pen. He responded with a deep sigh and recited a coupled of Nadim:

Mye khoon-e-dil az syatha chhu chyon kyut
Tsu thav pagah kyut sharaab Saqi

Then, after a pause, he added, with yearning in his eyes, "because our *'pagah'* (tomorrow) will be in Kashmir". He did not live to see the *'pagah'* of his dreams. Many of us won't, either.

KASHMIR : UNKNOWN DIMENSIONS OF A TRAGIC STORY

'The Wail of Kashmir — A Quest for Peace'
by R. N. Kaul. Pp 310; price Rs. 350.
Sterling Publishers Pvt Ltd.

A phenomenon that has emerged since the outbreak of insurgency in Kashmir is the mushrooming of a new breed of self-proaclaimed Kashmir experts always itching to say something about what went wrong in the trouble-torn Valley and why. This has resulted in a spate of books on the subject that have served only to drown the truth in a cacophony of catch-words and clichés. Despite this deluge, the common man in the country today is in no better position to understand why a region that was being touted as the show-window of Indian secularism for about half a century turned into a breeding ground of fundamentalism and secessionism.

While the tendency to hug illusions and perpetuate myths is still strong among those who are supposed to provide answers to questions pertaining to the reality in Kashmir, there are fortunately some people still around who are endowed with a clarity of perception and ability to sift fact from fiction to give a coherent and correct analysis of the state of things prevailing there. One such political analyst of great ability is R. N. Kaul whose latest book 'The Wail of Kashmir — a Quest for Peace' throws significant light on the factors and forces that have led the Valley to the present turmoil. Armed with an insight that enables one to delve into depths, R. N. Kaul has tried to clear the fog that surrounds many an issue and turn of events in Kashmir.

Born in Srinagar, R. N. Kaul has been personally close to a number of persona who have played important political roles in his native state before and after its accession to India. This gives Kaul an advantage that lends an authentic ring to his account of things. In 'The Wail of Kashmir' he has tried to lift the veil on several developments that have influenced the course of political history in the state. But what distinguishes it from the tonnes of paper that have been balckened in the name of reporting the truth about Kashmir, is that its author has not followed the beaten track but chosen an entirely different area for his analysis. Pulling a *coup de theatre* of sorts he has brought to the centre-stage a people who have been "founders of Kashmir", but have been marginalised, treated cruelly by history which they have had a crucial hand in shaping. 'The Wail of Kashmir' presents the story of Kashmir in the context of the suffering of these people as well as their contribution in various fields. "The tragic story of Kashmiri Pandit", Kaul writes in his preface to the book, "call for a benevolent exposition in the right perspective — a task that is difficult but has been well accomplished by the writer.

The first chapter of the book provides an insight into the "origin, history and characteristics" of the Pandits, highlighting their past glories and present ethos. This makes a fascinating though somewhat sad reading. However, the writer's view, borrowed from Sheikh Abdullah's 'Aatash-e-Chinar', that the term 'Kashmiri Pandit' is some two hundred years old and was first used by the Moghul king Mohammed Shah is not quite convincing and needs further investigation. For, as early as in the 14th century we find saint-poetess Lalleshwari using the word 'Pandit' in the sense of the 'Divine Lover' in one of her verses. Perhaps Shah Jehan has also applied the term for some of his Kashmiri officials.

The author has quoted George Bühler in detail to describe the character, traditions, customs and social mores of the Pandits. It would have certainly enhanced the value of the book if the author had given his own appraisal in addition to what Bühler has written in this regard.

Three more chapters, the 9th, 10th and 11th, carrying the thrust of the book, have been exclusively devoted to the plight and predicament of the Pandits. The

author is candid in his observations about the impact of communalisation and criminalisation of politics in the state started by none other than Sheikh Abdullah himself on the marginalisation and humiliation of the Pandit minority. This trend acquired dangerous and genocidal proportions with the increase in communal violence against them in 1986 and 1990 leading to their ultimate exile and uprootment even as the central and the state governments failed to protect their life, property and other constitutional and human rights. The author has movingly described the hell through which Pandit refugees have had to pass after being hounded out of their homes. He seems to be deeply concerned about the future of this dispossessed, deprived and foresaken community and has called for urgent "stop-gap arrangements" to help them till they are eventually able to return to the Valley.

In Chapter 10, aptly titled 'The Sheikh and the Pandit', the author has discussed what he calls the "sweet and sour" relationship between Sheikh Abdullah and the Kashmiri Pandits. He has lambasted the Sheikh for his antipathy towards the Pandits and his malicious pronouncements against them in his so-called autobiography 'Aatash-e-Chinar'. Even though Kaul has not presented full facts about the organised assault against the Pandits instigated by the Sheikh in 1931, he has correctly called him "the true godfather" of the "firmly institutionalised religio-political linkage in Kashmir". There is no doubt that the Sheikh has been gravely unjust to the Pandits, making them pawns in his political games and hostages of secularism to secure personal ends.

In the 3rd and 4th chapers, foreign invasions of Kashmir and other parts of India have been rightly linked and described as attempts at subjugation and colonisation. Kaul has also very realistically described the sequence of events that formed the background to the invasion of Kashmir by Pakistani raiders in 1947. He has blamed the Maharaja of prevarication in signing the Instrument of Accession to India – a blunder for which the country had to pay a very heavy price. While the writer has presented an in-depth analysis of the forces at play at different levels during that crucial period, he appears to have allowed, for once, his reverence for Nehru to have coloured his objectivity and has glossed over some of his monumental and by now well-known blunders in handling the Kashmir issue. These blunders have, infact, been responsible to a large extent for internationalising the issue and allowing Kashmir to become the hotbed of ISI intrigues.

Kaul also appears to have taken a too narrow legalistic view of the Article 370 of the Constitution, almost pleading for its retention. Without going into any discussion about his arguments, one can say that the controvercial Article was introduced to please Abdullah and ensure the Muslim-majority character of the Jammu & Kashmir State. The fact is that Article 370 has acted as a wall of suspicion between Kashmir and the rest of the country and has served only to foster separatist sentiments among Kashmiri Muslims.

In Chapters 8 and 9 the anatomy of autonomy has been thoroughly examined only to reach the conclusion that the demand for it is nothing but a facade for de-accession. The people in the Indian administered Kashmir enjoy fullest degree of autonomy, the writer points out, blasting Pakistan for comparative lack of basic constitutional rights for the people of Pak-occupied Kashmir.

The Epilogue at the end effectively shatters a number of myths about Pakistan's role in the on-going proxy war in Kashmir. The Post-script that follows it updates the book to cover some of the latest developments till the Lahore Declaration.

The main thrust in the book is, however, on the fate of the Kashmiri Pandits, who are suffering for holding aloft the tricolour in Kashmir for fifty years — a grim and tragic fact of post-independence India towards which very few have shown the courage to point. Indeed any attempt to present an analysis without refering to their plight is like playing Hamlet without the Prince. Viewed in this context, the book 'The Wail of Kashmir — a Quest for Peace' truly "lays bare the soul of Kashmir and the Kashmiri Pandits", as claimed in the blurb. This makes it a must-be-read book for all those who are interested in knowing unknown dimensions of the tragedy in Kashmir.

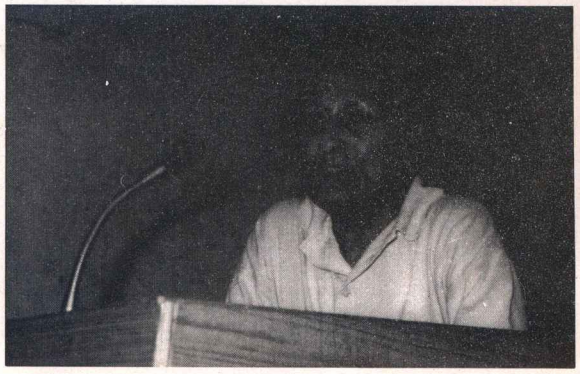
— S.S.T.

Shaivism Seminar

Dr. B. N. Pandit reading out his seminal paper

Dr. Navjeevan Rastogi flanked by Dr. S. S. Toshkhani and Dr. B. N. Pandit

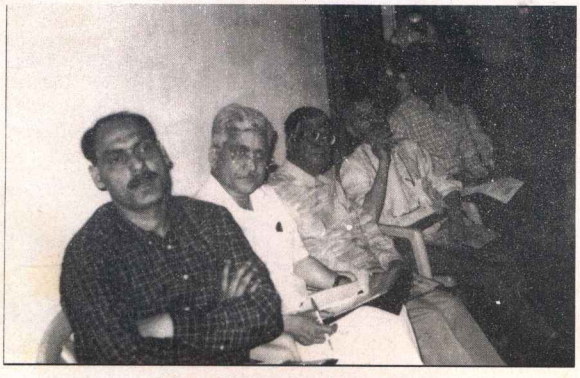
Dr. Karan Singh speaking to media persons



Shri P. N. Kachru delivering the vote of thanks

Prof. B. L. Fotedar presenting memento to Dr. Ashutosh Angiras

Dr. C. K. Atal, Dr. C. L. Raina and Dr. B. N. Kalla taking notes as participant scholars speak



A section of the audience absorbing what is being said

Distinguished audience listening in rapt attention

highlights

Dr. Karan Singh exchanging views with Dr. B. N. Pandit as Shri Veeraraghavan and Shri S. N. Pandita look on

"The Shaiva philosophy does not conceive of the Supreme as a logomachist but as an Artist. Just as an artist cannot contain his delight within himself, but pours it out into a song, a picture or a poem, even so the Supreme Artist pours out the delightful wonder of this splendour into manifestation or creation"

— **Jasdev Singh**

"Kashmir Shaivism is not based on rational thinking and argumentation alone. The basic source of its finer principles has been direct revelation of the exactly correct truth regarding the nature and the character of the real self of a person and the essence of the world around him. Such a realization was the result of the practice of a superior kind of Shivayoga of the Trika system known as the Shambhavi Mudra. A Yogin practising the mudra recognised himself to be none else than Shiva Himself"

— **Dr. B.N. Pandit**

Dr. A. K. Raina, Prof. N. N. Pillai and others going through synopses of the presented papers

Another view of the participative and attentive audience. Dr. Angiras, Dr. Kaushalya Walli and Shri M. L. Pandit can be seen in the picture

Scholars pose for a group photograph at the end of the Seminar.

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